

AMERICA

A CATHOLIC REVIEW OF THE WEEK

JUNE 5, 1937

NOTATIONS

GIL ROBLES concludes this week his impressive series of four articles on the Spanish Republic, from its inception in 1931, through its menace in 1936, to its possible future when it has thrown off the Communist yoke. These four articles constitute the most just and the sanest analysis of the Spanish conflict yet published in the United States. . . . Tear-sheets were sent in advance to more than one hundred American newspapers, and full rights were granted for re-publication and quotation. Some of the newspapers gave space to Gil Robles' statements, but the majority of the newspapers neither quoted nor noticed his message. This is but another instance, and the instances are daily increasing, of the now established fact that the American newspapers are not interested in what favors White or Nationalist Spain. . . . Permission to reprint the articles has been given to the *Tablet* (London), and a French translation is being issued by *L'Ordre Nouveau* (Montreal). . . . The series is being published by the AMERICA PRESS in a 32 page pamphlet entitled *Spain in Chains*. A copy of this pamphlet should be in the hands of every American citizen and every Leftist alien.

GILBERT J. GARRAGHAN, S.J., is a recognized Père Marquette authority. Following ten years of research in Rome, Paris, Quebec and throughout the United States, he is soon to publish a three-volume history of *The Jesuits in Middle United States*. He is former editor of *Mid-America*, an historical quarterly. His pamphlet, *The Great Marquette*, will be ready next week.

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AMERICA. Published weekly by The America Press, 53 Park Place, New York, N. Y., June 5, 1937, Vol. LVII, No. 9, Whole No. 1443. Telephone BARclay 7-8993. Cable Address: Cathreview. United States, 10 cents a copy; yearly, \$4.00; Canada, \$4.50; Europe, \$5.00. Entered as second-class matter, April 15, 1909, at the Post Office at New York, under Act of March 3, 1879. AMERICA, A Catholic Review of the Week, U. S. Pat. Off.

COMMENT

AMERICA Spanish Relief Fund, under date of May 22, has received from the Department of State, Washington, D. C., "notice of acceptance of your registration for the purpose of soliciting and receiving, within the limitations of the law, contributions for use in Spain. Your notice of acceptance has been assigned the number 5." Through this notice the America Spanish Relief Fund is empowered to aid the victims of the Spanish Civil War, to provide food for the children and the women and the aged, to clothe them, to supply them with needed medicines and drugs, to secure medical aid, to house them in sanitary havens, to perform for them the corporal works of mercy. War has ravaged the people of Spain. War has left thousands of orphans. There is terrible need now, and there will be distress through all the period of rehabilitation. AMERICA has the privilege of being a central agency to help Spain, and the readers of AMERICA have the privilege of contributing according to their means to save the best in Spain. The funds collected will be forwarded as soon as arrangements are made to Cardinal Gomá, Archbishop of Toledo, the Primate of Spain, and will be distributed to the best possible advantage of the poor, the sick, the helpless. Individuals, societies, parishes, schools and colleges, all Catholics have now an agency, operating nationally, that provides a means to save Catholic Spain. Give generously to the America Spanish Relief Fund.

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AT exactly 1:45 P.M. on Tuesday, May 25, over the National Broadcasting hook-up from Washington, D. C., was heard the voice of a little girl from the South, named Waneeta Beckley, spelling correctly the word "plebeian," and thereby becoming, according to the radio announcer, "the champion speller of the United States." Her last surviving opponent had spelt the same word, "plebean" (for which one can hardly blame her). The prize for being the champion speller was \$500, and alas, in the shuffle of the noise and cheers that greeted her victory, we were unable to catch her name. The radio announcer led her to the microphone and asked her a number of routine questions, of the scientific-inquisitive kind. She told how old she was (fourteen), what word she had found hardest to spell (baste), how she felt about her victory (very happy), and what she was going to do with the \$500 (pay for her education in high school and buy a new dress). "That will be all," said the radio announcer in a professionally kind voice. "That will be all?" said the little fourteen-year-old champion, "aren't you going to let me say a word to Father Timoney and the priests and Sisters at home in Louisville, and all the children who prayed and made a novena for me?" "Why certainly, if you

want to," said the radio announcer. And then disregarding her other audiences, both visible and invisible, she thanked the priests and Sisters of Holy Name School in Louisville (Sisters of Charity of Nazareth), told them not to make a fuss about her when she got back home, because her victory was all due to their prayers. . . . These spelling bees conducted in public halls are more or less stunts and a bad thing for the nerves of the children, it seems to us. But a little Catholic girl full of faith and simplicity in strange and almost hostile surroundings is a treasure. Such is Waneeta Beckley. And we hope we have spelt her name correctly.

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IF the Catholic press is the Church's most powerful defense, the most drastic attack on that defense is the suppression of that defense. How systematically the job is being done in Nazi Germany today is seen from some of the recent decrees issued by the president of the press chamber of the Reich, Max Amann. On April 13 this individual issued from Berlin his Circular No. 9-1937, on the subject of advertisements in Catholic periodicals. Permitted are only such advertisements as show a strictly "denominational interest." For instance, a Catholic governess can advertise for a position in a Catholic household. But "other persons employed in a Catholic household, such as a cook, servant maid, butler, house-servant, chauffeur, etc.," cannot thus advertise, since "they are engaged in an activity, which is concerned with purely economic matters." Therefore such advertisements are no longer permitted in Catholic periodicals. In the same way, farm help can no longer bid their services in Catholic papers. Advertisements of stores, businesses, articles to sell, etc., apparently anything but strictly church goods, are emphatically ruled out. To make sure that the Almighty Himself does not interfere, Herr Amann also issued a decree which forbids the publication of *prayers* for the preservation of Catholic schools. After all, we must congratulate the Reichspressekammerpräsident for doing a thorough job. He understands the value of advertisements and the efficacy of prayer.

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FATHER Henry Gabana is an exiled priest of Barcelona who for years has acted as chaplain to the English-speaking Catholics of that town. He has done splendid work as an able journalist and lecturer throughout England and Scotland in bringing the real issues back of the civil war to the public attention and in removing falsehood and misrepresentation from the fair name of the Catholic Church. In fact he did this work too well, incurring the ban of the British Home Office owing to the

vociferous appeals of the Communists. In Scotland, where the Red propagandists concentrated their forces, Father Gabana addressed many crowded meetings in which he challenged a Labor Member of Parliament, named McGovern, to debate the latter's assertion that the Church was the enemy of the Spanish worker. The debate was arranged for a meeting in Glasgow. Before it was held, however, an appeal was made by another Scottish Labor Member, of pronounced Communist sympathies and affiliations, who asked in the House of Commons what action the Government proposed taking to restrict the Spanish priest's activities. Sir John Simon replied that "this individual (Father Gabana) would not be permitted to write or speak about Spain in Britain." Whereupon, of necessity, the meeting was transferred from the boasted land of liberties to the obscurantist Free State, where in the Gaiety Theatre, Dublin, the lecturer had the opportunity still to enlighten as many British hearers as desired the light.

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CONSIDERABLE curiosity has been aroused as to whether the Gavagan anti-lynching bill, which was passed by the House after a heated debate, will meet with a favorable reception in the Senate. A recent poll, however, by *Congressional Intelligence*, has revealed that fifty-six senators, seven more than a full majority, are in favor of the measure. Of these fifty-six votes, forty-seven are said to be positively certain for the bill, while nine are for it with certain reservations. Only twenty votes are listed as definitely opposed to the bill. Nineteen senators are listed as uncertain. According to the N.A.A.C.P. press service the poll was entirely independent, and not conducted by any of the supporters of anti-lynching legislation. The significance of this poll will be more evident if it is recalled that in the study of the country's sentiment made last December by the Institute of Public Opinion, Gallup clearly showed that seventy per cent of the people of the country were in favor of Federal anti-lynching legislation, and sixty-five per cent of the opinion in the South. Moreover, Southern opinion favorable to the bill has been far from inarticulate. Vigorous demands for Federal anti-lynching legislation came in April from such diverse points as Danville, Va.; Miami, Fla.; Columbia, S. C.; Laurel, Miss.; Oklahoma City; Wheeling, W. Va.; Birmingham, Ala.; Louisville, Ky. The general sentiment expressed was that since the States have fallen down on the job, it is left to the Federal Government to take measures.

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REAPING the sorry heritage of nearly a century's experimenting with the education of youth minus religion and hence morality, New York is again the center of the exposure of immoral conditions in the high schools, which periodically reach a tension point when secrecy becomes impossible. Not many will be so naïve as to profess surprise that our very schools have become breeding places of immoral practices. Only the technique has been

advanced and new methods availed of. It was inevitable with our legal concessions to the eugenists that the racketeers should avail themselves of the freedom granted to remunerate themselves, fattening on man's weakness and to the sacrifice of social morality. Where could a more profitable and likely field be found than in our large city high-schools, some of which hold nearly 10,000 pupils, of both sexes? The District Attorney as a result of a recent investigation has declared that definite evidence of bad moral conditions has been found in six high-schools of Brooklyn. Several rival gangs of racketeers have been using the students to sell contraceptives in the schools, during the school day. The District Attorney promises a relentless investigation, but the reformers are on the job to shift attention from the inquiry. School officials have taken advantage of the occasion to assert "the crying need for honest and complete sex education in our high schools." Our faith in the sincerity of this is not a little jolted when the member of the Board of Education who stresses the need for great care in selecting suitable teachers for the sex courses, openly announces his belief that moral conditions today are as good as and superior to those of twenty-five years ago.

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INTERESTING sidelights on the Spanish War as seen through the press of Soviet Russia have been furnished by a special correspondent who has recently returned from Russia. The writer in the *Irish Catholic* premises his article with the difficulty of getting accurate news of the situation in any country through the press. In other countries, at least, there are two sides to the picture; not so in Russia, where only the cream of the Red news is allowed to reach the people. Foreign newspapers which might present other points of view are forbidden, so the Soviet news-agency Tass has an unimpeded monopoly which it fully exploits. The war is front-page news all the time, save with the rarest exceptions, as in the recent court trials. Several times a day the radio is screeching out Red victories and Fascist atrocities in every public institution which the Government contrives to have equipped with radio. Soviet news-reels from the Spanish front are regularly shown and wallow in Fascist "abominations." A special Spanish Exhibition was opened in the Museum of the Revolution in Moscow in January, with the active cooperation of the Spanish Embassy and was daily visited by many persons. Among the exhibits were several photographs showing Franciscan monks in their habits squatting behind machine guns, while others were armed with rifles. The propaganda play *Salut Ispania* toured the country all the winter with great success. It is a cheap Marxist melodrama, sprinkled with fulsome tributes to Stalin and the U.S.S.R., crude anti-religious propaganda and a sentimentality that is decidedly un-Spanish. In all this propaganda of press, radio and play the issue is made absurdly simple. On one side are Fascists supported by capitalists of all hues; on the other, the oppressed workers and peasants.

SPANISH LIBERTY WHEN THE WAR IS ENDED

Final article of series by leader of Acción Popular

GIL ROBLES

IT is logical that, once the determining factors of the national Spanish movement have been summarily examined, people should ask themselves what form of government will be established in Spain once the war is over.

In the opinion of some, our nation will necessarily organize itself along Fascist or National Socialist lines, like Italy or Germany. Others believe that Spain will return to a parliamentary constitutional system, slightly different from that established in 1931.

In dispassionately examining this most delicate question, I ought not to proceed either like one initiated into the problems of Spain who is lifting, as far as is humanly possible, the veil of the future, nor like the leader of a political party expounding the synthesis of his desires. I should limit myself to stating the most likely hypotheses, in an impartial review of the integrating factors in the Nationalist movement.

Basically, the forces which support the action of the Spanish army are four. Enumerated in order of their antiquity in public life, these forces are: Tradicionalistas (Requetés), Acción Popular, Renovación Española, and Falange Española.

The Tradicionalistas (Traditionalists) are a legitimist monarchical organization which opposes morgeanatic democracy and upholds the historical characteristics of the various regions.

Acción Popular (Popular Action) is a party which was organized to contend in the field of democracy. It professes the doctrine that forms of Government are accidental, aims at giving an organic structure to Spanish society, and upholds a broad program of social justice.

Renovación Española (Spanish Renovation) is a separated sector of Popular Action, with scant numerical strength, with special appeal to the upper classes, and in full progress toward organic and authoritative principles, upholds the Monarchy in the person of Alfonso XIII.

Lastly, Falange Española (Spanish Phalanx) is a group whose principles and methods of action are inspired by the modern totalitarian schools. Its social program is extraordinarily advanced, but it proposes no definite solution to the problem of the form of government to be established.

Initiator of the movement and hub of its future development is the army, which is really independent of any of the political parties that support it.

From this group of factors, representing almost all shades of public opinion in Nationalist Spain may be deduced what is reasonably likely to be its type of government, in the immediate and distant future.

It is logical to expect that when the war comes to an end, with the indisputable victory of the army, there will be a provisional period of military dictatorship.

The demobilizing of the fighting forces, the disarming of the last Marxist groups, the applying of sanctions for public crimes committed by the Reds, the urgent repairing of the more serious elements in the immense material damage caused by international Communism in our country, the unifying of all efforts in a work of collective sacrifice to initiate the task of national reconstruction—all this will require, at first, the formation of a government entirely or preponderantly military. During its rule, the various sectors of Nationalist political opinion will be able to unite and to lay the foundations of the State's future structure.

This provisional military period should not last too long, since the task of government does not normally belong to the army, and the prolongation of a government of this sort beyond the limits of necessity would blight the blossoming of civic virtues indispensable to the stability of a nation's political institutions.

Granted the limited duration of a military government, what will be the final organization of Spanish public life?

Many superficial individuals, judging merely by appearances, assert that Spain will be organized purely and simply as a Fascist government. The propaganda of Moscow has possessed itself of this idea. Holding Fascism before the eyes of the people as a system of tyrannical government, it tries to consolidate the mass of opinion in democratic countries against any tendency that may be suspected of sympathy with Fascism.

Yet, without admitting, even remotely, the unjust detrimental meaning that Communist propaganda attaches to the term Fascism, no one in

good faith will be able to maintain the theory that Spain will organize as a government of that order. For the present, one must not forget that Mussolini himself has declared on many occasions that Fascism is a typically Italian product suited to the needs and characteristics of Italy and impossible of application in other countries. In agreement with this fundamental statement is that of General Franco, the Chief of the Spanish State, who affirms, on his part, that the present movement in Spain is not of the Fascist order.

If we succeed in maintaining a middle course among doctrinal tenets favored by the political groups which support the Nationalist movement in Spain and the aspirations most commonly felt by the great mass of Rightist opinion, we shall easily succeed in establishing the following basic assertions concerning a possible political régime in Spain.

1. *Strengthening of authority*: In Latin countries, Parliamentaryism—we are forced to recognize the fact—has not been able to harmonize human liberty with the principle of authority (not despotism) indispensable to the preservation and progress of society.

The strict dependence which governments are obliged to maintain with regard to Parliament and the subordination in which Parliament, in its turn, must hold with regard to a public opinion at once fickle, vehement, and without solid civic formation, has given rise to the growing instability of governments and the relaxing of the basic means of authority. While public opinion was polarized around two great alternative parties—using England for its model—governments enjoyed at least relative stability, and the executive power, somewhat more detached from the legislative, could accomplish its mission with relative efficacy. Still more when the increasing break-up of parties and the dependence of governments upon Parliament (firmly established by the post-war democratic constitutions) reduced the executive power to a docile instrument in the hands of the people's representatives, the State lost the principal means of command at the precise moment when the violent clash of social classes was creating a situation of latent civil war, always ready to manifest itself in anarchical riots and bloody outbursts.

Thence came the unanimous desire of Latin peoples for a strong central power, withdrawn as far as possible from the flux of fickle public opinion, and capable of imposing itself upon selfish class or regional party-interests, in order to unite them in seeking the supreme collective good.

Spain, which has so keenly experienced of late the effects of the weakness in which the central power was left by a vicious Parliament incompatible with her psychology and her history, feels more than any other country the need of a strong authority. Upon this first characteristic of her future government all sectors of Nationalist Spain are agreed.

2. *Organic concept of democracy*: In my opinion, those who propose the great juridical problem of the modern world in terms of a simplified dilemma—democracy or anti-democracy—are fundamentally mistaken.

In the foreword of the Spanish translation of a book by Tardieu, I wrote two years ago that the problem of the present day was not one of achieving but one of organizing democracy.

Democracy is a very broad concept, which supposes simply participation by the people in the problems of State government. From this point of view, democracy is a definite achievement of modern peoples. This democracy, so broadly conceived, can suffer partial eclipse; but in point of fact it represents a common basis for contemporary nations.

As against this broad and comprehensive concept which germinates from the principles of true political science, what actually happens is that the idea of democracy tends to convert itself into a monopoly of those who can conceive of no democracy other than inorganic, based upon the individual as the only fundamental political reality, and expressed through universal suffrage. Those who aspire to retain this monopoly feel that whatever is not inorganic universal suffrage is not democracy.

Many thinkers and writers, from the Catholic school of civil law to the modern integral corporativists, such as Bottai, Manólesco or Spann, passing for positivists of the type of Léon Duguit, have maintained that political society is integrated not merely by individuals but by societies or inferior personalities, some perfect and others imperfect, some complete and others incomplete (family, city, region, profession), through which the individual develops the entirety of his spiritual and material activities.

To incorporate the individual in the State by means of these units, to give organic structure to the will of the people, is the most effective means of guaranteeing true democracy, which is not just a blind rule by the mathematical reckoning (*de la mitad mas una*) of atomized wills.

Nationalist Spain desires just this organic structure, through which Spaniards themselves shall be the masters of their country's destinies.

3. *Disappearance of class struggle*: The great solvent principle of modern societies is the materialist interpretation of history, whence is derived the postulate of class struggle, which rends nations in a continuous civil strife. To eliminate this corrosive principle is the most urgent need of the epoch in which we live.

The process begun in Spain in the year 1931 is not, as one might at first glance suppose, a political overthrow; but, rather, a true social evolution. Of all the solvent forces favored by the Republic, only the Marxist organizations knew where they were going. For the Leftist burghers, the laic and democratic Republic was an end. For the Socialists and Communists it was only a means. The Republic laid bare the fierce class struggle which for years had been silently palpitating. With the new political order, the shock assumed the tragic features of the present war. It would not be strange, therefore, if, when the war is over, the destruction of the deadly germs of materialistic and inhuman Marxism were to be the common ambition of Nationalist Spain.

The sorrowful experience of these years has con-

vinced the Spanish Rightists that class struggle will not disappear solely through the energetic intervention of a strong political power. If the evil be not attacked at its root, during a period of apparent peace, it will bud forth with a degree of strength proportionate to the degree of energy which has been expended in the attempt to destroy it by material compulsion.

This does not mean that the action of authority is not effective, but that compulsion alone is not sufficient. Class struggle will not diminish so long as minds are not pacified, and this supreme task of pacification can only be accomplished by a drawing together of classes through the realization of a broad and rational plan of social justice which, without attempting impracticable levelings in conflict with the original inequalities of men and incompatible with the structure of society itself, shall bind all men in a supreme collective interest.

For this reason the idea of combating class struggle through the joint action of a strong central power and of a social justice imbued with the Christian spirit is firmly fixed in the minds of the immense majority of those who support the Spanish Nationalist movement.

4. *National unity and regional variety*: the Constitution of 1931, inspired by the disruptive principles which led to the present tragedy, made possible in Spain a system of regional autonomies which in actual fact exceeded the limits of federalism, and went to the criminal extremes of a practical disruption of national unity.

The present movement initiated by the army is characterized, as is logical, by a vigorous reaction against this anti-national tendency and the expression of the contrary—namely, the sacred and intangible unity of the country. On this point there will be not the slightest possibility of concessions to the dissembled separatism of Catalonians and Basques.

But unity does not mean uniformity. The Spanish districts have extremely varied physiognomies, which, without prejudice to supreme national unity, form regional personalities recognized by all the Rightist forces. The spontaneity with which military leaders of the movement have realized from the first this indisputable reality of Spanish life, is the best guarantee that the principle of a fruitful diversity in the bosom of supreme national unity shall be one of the most solid foundations of the Spanish State's future organization. The outlines of this organization have already begun to be traced, even in the midst of the passionate tension produced by the acute present phase of the war.

Such, in my opinion, are the central points of agreement in the various currents which nourish the wholesome stream of Nationalist opinion in my country. They are the property of no party, and they are the property of all. I feel certain that, through inevitable experiments and corrections, Spain will find the fertile channel through which shall flow the waters today impetuous, tomorrow tranquil, of her longing for stability and work. To find it, Spain will not need to resort to foreign models, so difficult of adaptation to her acknowl-

edged personality. In her tradition, in her history, in the immortal teaching of her writers she will find the necessary material for the building up of her new State, which of necessity shall possess the characteristics of being genuinely Christian and profoundly human.

As upon Spain has devolved the honor of being the soldier and martyr of Christian civilization, so likewise upon her shall devolve the task of demonstrating to the world how it is possible to merge the intangible efforts of human personality with the authoritative requirements of a modern State, which must direct all national energies through the conquest of common ideals.

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THE TRAGIC PLIGHT OF THE BASQUE CHILDREN

BILBAO is doomed. Upwards of 200,000 civilians, consisting of children, women, the aged are trapped behind the battle lines. These are the innocent ones; these are the ones condemned to a living death, fearful each hour of a bloody death; these are the victims of war, helpless and frenzied. They are crushed between two forces; one of which is insanely sacrificing them in its hopeless attempt to resist an irresistible attacking army; the other of which is relentless in its determination to capture an enemy stronghold, though they be sacrificed.

There was a way by which the Bilbao authorities could have saved the Basque children and women. On May 4, the Nationalists under Generals Mola and Franco named a sanctuary, forty miles from Bilbao along the Biscayan coast toward Santander, that would be free from attack and the ravages of war. This sanctuary was in an area held by the Bilbao Government. The offer was refused.

Instead, the Leftist authorities in Bilbao have been executing a program that appears sinister. They have evacuated nearly 10,000 Basque children to Russia, France, England and Mexico. They have cloaked the real purposes of this mass-transportation in mystery. What forces, what influences in Bilbao are effecting this expatriation of the Basque children have not been revealed. But in France, and partially in England, and certainly in Mexico, the agencies seeking to gain control of these Basque Catholic children are Communist and Socialist. There is, in this mass removal of little children from their homes, their parents or guardians, something deeply to ponder.

If the only way of saving these Basque Catholic children is the way of exile, let them be exiled. But if they are exiled, let guarantees be exacted that they be returned to their homes when peace returns. While exiled, let their Faith be scrupulously preserved.

A Board of Guardians seeks to bring 500 of these children to the United States. They are mostly Catholics. It will be a crime crying to God if we Catholics do not use our united powers to care for the bodies and souls of these little Basques.

THE EDITOR.

UNTO THIS LAST END MARCH ALL THE CHILDREN OF MEN

Mr. Rockefeller claims his six feet of earth

PAUL L. BLAKELY, S.J.

THERE are no pockets in a shroud. John D. Rockefeller, who once could call nearly a billion dollars his own, took into the next world neither silver nor gold, nor title to his houses and lands, nor a record of his stocks and bonds. Thousands of beggars died on May 23, and beggars and millionaire alike went before God to be judged. They carried with them nothing but their human frailties and, we trust, a sincere repentance for their transgressions against the law of God and man. For there are no kings in God's sight, no beggars and no rich men, but only human beings.

John D. Rockefeller's soul is with God, and for him his survivors have claimed that common heritage of mankind, six feet of earth. With his soul we have no concern, for the judgment of God has displaced all others. But with this rich man's life and with what he did with it, we can properly concern ourselves, remembering, however, that only God Who made man can know man's works as they are. But we can estimate in some degree the influence which his life exercised on his fellows and on the life of his country.

No man can live as a national figure, and plan and fight and lose and win for more than half a century without revealing what he thinks of himself. What Mr. Rockefeller thought of himself is plain from his own words and, particularly, from his acknowledged deeds. As I have read the record for more than thirty years it seems to me that Mr. Rockefeller saw in himself a man without fault, a predestined agent of the Almighty. In all that he did, even in those early days in Cleveland and in the worst periods of rebates and secret agreements, he believed that he was inspired and supported by Almighty God. If in his conflicts with competitors and in the civil courts, something less than perfection came into his life, all was covered, he felt, by the cloak of the merits of Christ. God's purpose in creating him was that he should get and save all the money that could be garnered by his efforts, so that thereafter he could distribute it for the common good, as he interpreted that good.

Now it is evident that self-election exposes the individual to all manner of delusions. While Mr. Rockefeller deemed himself the steward of God, others, more incisively critical, held that he was,

if not the originator, at least the cool, calculating and, usually, successful supporter of some of the worst excesses that have ever disgraced the economic world. Among these critics we find Frank B. Kellogg, later Secretary of State, who in 1911 argued the Government's case against the Standard Oil Co. in the Supreme Court. In Mr. Kellogg's opinion, and it would seem that the Court agreed substantially, Standard Oil was not a natural growth fostered, as Mr. Rockefeller always claimed, by ethical means. It was, plainly, the creature of fraud and oppression nurtured "by unfair and brutal methods of competition." Or, as Ida Tarbell wrote in 1902, "Mr. Rockefeller has systematically played with loaded dice, and it is doubtful if there has ever been a time since 1872 when he has run a race with a competitor and started fair." (*History of the Standard Oil Co.*, II. p. 288.)

Both views I fully accept. The Rockefeller projects succeeded in an era ruled by the law of tooth and claw, because none understood that law better than the members of the Rockefeller machine, or were readier to apply it ruthlessly. It is true that competition between the early oil companies was bitter, and that most of them were losing money. But that fact cannot justify the use of fraud and oppression, or of unfair and brutal means; nor can we accept the plea of those who employ immoral means, that their purpose is to bring order into a distracted industry. Some things are preferable to the cure of a chaotic industry; among them, truth, honor and fair dealing. Never did plea rest more openly on the abominable principle that it is laudable to do wrong in order to do right.

Those who have studied the early days of the Standard Oil Co. have their opinion of the means then employed by John D. Rockefeller to make money. The use he made of this money in the last years of his life raises questions to which no sure answer can yet be given. To educational and philanthropic enterprises chosen by themselves, Mr. Rockefeller and his son gave about \$700,000,000. It need hardly be said that most of the schools which Mr. Rockefeller aided are guided by a philosophy that knows not God. The good which John D. Rockefeller did God has recorded. For his frailties, we pray on his soul God's mercy.

RELIGIOUS MEN FEAR SECULARIZED EDUCATION

A new aspect of an old contention

JOHN LaFARGE, S.J.

THE spread of radicalism in this country has had this good effect: it has begun to arouse non-Catholics to the danger of a completely secularized education. It has put into sharper relief the illogical attitude of those who cling blindly to educational secularism as somehow connected with Americanism through the irrelevant middle term of "separation of Church and State."

It is only a beginning, but the beginning has already shown some effects, as is seen in a recent series of reports by the N.C.W.C. and the N.C.J.C. News Services.

Ministers and rabbis in Providence, R. I., became so concerned over the situation that on May 10 they held an informal conference at the Rhode Island College of Education to discuss religious instruction in the public schools, in which the Rev. Thomas V. Cassidy, Director of Parochial Schools for the Diocese of Providence, also took part. Extremely significant were the opinions expressed on this occasion.

The chief note sounded by the Protestants was that the Sunday School has proved itself entirely inadequate for religious instruction. Said Dr. James F. Rockett, State Director of Education: "Our children need education but they don't get it. The Sunday school went out with the kerosene lamp." Said a Presbyterian clergyman: "The average Protestant church school gives the pupil only fourteen hours of instruction a year."

But the non-Catholics appeared helpless when confronted with the problem of how to impart religious instruction, even if the opportunity were obtained. "Religion is caught more than it is taught," was a Congregationalist sentiment, leaving unsolved the question, from whom you were going to "catch" it.

A rabbi spoke, warning of tying up religion too closely with the public school. As a boy, he found it "hateful" to be instructed in religion separately from the Orthodox and Catholic children in Poland; and "what a joy" later when in an "American" school he was not separated from anyone else.

The rabbi's attitude represented what appears like the crux of the problem in certain non-Catholic minds: the fear that if the rule of complete educational uniformity and conformity is in the slightest

degree relaxed, for any cause whatsoever, it will mean that somehow the less "belonging" elements in our community will feel less at home; they will be subtly reminded of their differences. For such a mind it appears to be more important not to be socially set aside than to maintain one's own or any religion.

A Baptist clergyman, however, the Rev. L. Louis Aber, found no ground in his own experiences for such apprehension. Citing his observations in Scranton, Pa., Dayton, Ohio, Oak Park, Ill., and several other centers where religious instruction in public schools had been introduced, he said: "The plan worked successfully. I do not recall that in any of these cities this feeling of separateness described by Rabbi Goldman and Rabbi Braude entered into the situation. In the American set-up these objections are theoretical."

Another Jewish speaker found an insuperable obstacle in the fact that "in Jewish faith there is no central authority, no accepted standards of religious instruction. . . . We all love each other but we have ritualistic divisions. We should not be able to furnish adequate teaching." Hence, he concluded, religion cannot be taught properly in the class room. But such raising of difficulties does not liberate the non-Catholic from the problem; it merely accentuates his helplessness in meeting it.

A recent article in the *Christian Century* uttered almost a cry of despair.

As for elementary and secondary education, Protestantism abandoned those fields long ago to the public school. The children of the 25,000,000 Protestant families in the United States receive no formal education except one from which all elements of religion have by political necessity been expunged. . . . Protestantism is now at the point of discovering that its youth are adrift on the sea of secularism.

The Sunday school is little more than a ghost, Protestantism "has no adequate medium of communicating to its own children its concepts and convictions about God," and religious or moral truths.

The existence of such a collapse of Protestant and Jewish religious effort should make our non-Catholic brethren more alive to the justice of the Catholic objection to discriminatory treatment

with regard to our own schools, where we are able to give to our children the type of instruction whose absence the non-Catholic deplors. As Archbishop McNicholas of Cincinnati recently remarked: "This discrimination is fundamentally opposed to freedom of education. This state of affairs is not normal. . . . It is contrary to fundamental justice to impose taxation upon a whole group without conferring any benefits upon that group."

Recently Rabbi Morris Lazaron, of Baltimore, was quoted in the Bulletin of the Thirty-Third Degree Masons, Southern Jurisdiction, as expressing much satisfaction that a proposal was defeated in the Maryland Legislature enabling transportation to be provided for children attending Catholic schools in Saint Mary's County, Md., where nearly eighty per cent of the people, white and colored, are Catholic. Such a state of mind seems incredible in our day and times. These same Thirty-third Degree Masons will go almost into hysterics over the ravages that Communism is making among Southern Methodist youth. No measures are too drastic, to meet such an evil. Yet they become equally hyster-

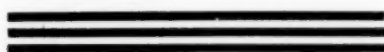
ical at Catholics who wish to preserve their own children from atheism, and they raise the battle-cry that thereby America's fundamental liberties are being endangered. They are appalled at the action of New York State in authorizing free transportation to school for all its children, regardless of creed; of Kansas for authorizing free transportation and textbooks alike.

But they can only maintain such a truly un-American position at the price of fellowship with an ever-increasing and more repugnant body of educational radicals who will strike down in reality those liberties which Catholicism, despite all misconceptions as to its true nature, is bent upon maintaining. I believe that more and more non-Catholic educational leaders will come to see this point, and will eventually align themselves with Catholics in demanding some form of religious instruction, according to their several religious affiliations, for all children in the public schools, and a juster distribution of the burden of taxation for the benefit of parents who send their children to institutions where God's Name is held in honor.

PÈRE MARQUETTE'S THREE HUNDREDTH BIRTHDAY

Favorite of early American explorers

GILBERT J. GARRAGHAN



THREE centuries passed away on June 1, 1937, since the birth at Laon in France of that singularly appealing figure in the American colonial scene, Père Marquette. The tercentenary is rich in significance. Interest in it is international. At Laon the occasion was marked by the unveiling with impressive ceremony of a bronze statue of the celebrated missionary-explorer. The program planned for the tercentenary commemoration in Marquette's native land is sponsored by the highest dignitaries of Church and State, including three cardinals, four cabinet officers, the American Ambassador to France, Mr. William C. Bullitt, and the French Ambassador to the United States. On the roll of patrons appear also such well-known names as those of the Prince of Monaco, General Chambrun, Charles de la Roncière, Georges Goyau, Gabriel Hanotaux, Paul Claudel, Bernard Fay, Abbé Dimnet. The idea inspiring the commemoration which

thus enlists the cooperation of so many distinguished contemporaries is that Père Marquette has indubitably taken rank with the outstanding pioneering figures who have lent lustre to the history of France in the New World.

In the United States observance of the tercentenary will be widespread. Addresses, pageants, pilgrimages to the scene of the missionary-explorer's death have been planned, with all classes of people irrespective of religious affiliation participating in the celebration. The Federal Government has taken official cognizance of the event. A joint resolution authorized and requested the President "to issue a proclamation calling upon all officials of the Government to display the flag of the United States on all governmental buildings on June 1, 1937, and inviting the people of the United States to observe the day and the anniversary year in schools, churches and other suitable places with appropriate

ceremonies." A Marquette address before the Senate on the tercentennial day by Senator Duffy of Wisconsin was one of the high spots of the celebration.

Many grounds conspire to validate the challenge which the story of Père Marquette, thirty decades after his birth, still makes to public attention in this and other lands. Together with Louis Jolliet he achieved in 1673 the memorable re-discovery (or effective discovery) of the Mississippi River, initiating thereby a movement which resulted in the opening up of the world's most splendid valley to civilization and settlement.

Geography owes to the famous pair its first satisfactory knowledge of a whole series of historic waterways, including the Upper Mississippi, the Wisconsin, the Missouri, the Ohio, the Illinois. Further, they discovered the site of Chicago, as also the Chicago Portage, chief physical factor determining the upgrowth of America's second largest city. Marquette's associations with the Chicago terrain are especially intriguing. To him and his two voyageur attendants belong the distinction of having been the earliest known-by-name residents on Chicago soil. The precious journal he kept is the earliest extant record known to have been penned in Chicagoland. Finally, he was the first clergyman to arrive in Chicago or what was to become such, the first to conduct religious services on its locale.

The history of the Catholic Church in Chicago begins with his name. The colossal urban growth that rose where he trod has been officially concerned to preserve remembrance of the fact that his fascinating figure comes forward to greet us on the very opening page of its recorded history. By an ordinance of the Chicago City Council, December 4 has been designated for annual commemoration as "Marquette Day," that being the date in 1674 on which he began his four months of residence on the city-site.

But no merely local or regional limits circumscribe the fame of Père Marquette; it is national, international even in its range. American presidents, Mr. Taft, Mr. Coolidge, and only last year Mr. Roosevelt, have acclaimed it in public addresses.

One of the most curious things about American popular interest in Marquette is the comparatively late date at which it began to appear. When George Bancroft in a notable passage in his history eulogized him almost a century ago, memorials to the missionary-explorer were conspicuous only by their absence. Yet Bancroft ventured the prediction: "The people of the West will build his monument." They have done so since and in most interesting ways. The series of existing Marquette memorials in the United States ranges in variety from stained-glass windows in Memorial Hall, Harvard, to Wisconsin's official statue of the missionary in the capitol at Washington, and from a United States postage-stamp in his honor (1898) to pageants depicting his significant career. The City Hall, Detroit, has its Marquette statue, the State capitol, Springfield, Ill., its Marquette mural.

Clearly the missionary's name has a widespread and unique appeal. It attaches to rivers, towns,

counties, streets, schools, skyscrapers, business concerns, even a railroad. Apparently every spot identified with his travels and apostolic labors from St. Ignace in Michigan to the banks of the Mississippi has a marker or token of some sort commemorating the fact. Mention may here be made of the inspiring pageant annually presented at Ludington, Mich., on the site of which town Marquette died. The author and reciter of the pageant is the Rt. Rev. Robert Nelson Spencer, a bishop of the Protestant Episcopal Church.

Marquette's career was a brief one, and, apart from the discoveries associated with his name, not a particularly impressive one as measured by the world-recognized standards for admission to the hall of fame. How then must one account for the appeal he undoubtedly makes to the American public? Very probably the personality of the man more than anything else has won him so large a place in popular esteem and affection. The pageant annually staged in his honor at Ludington is conceived, so its promoters advertise, as a tribute to "the memory of a brave explorer, a zealous missionary and a man." As an explorer, Marquette left a record behind him striking enough to compel enduring interest and admiration. But his personal traits grip us with a sentiment that is something more than mere interest and admiration. The records bring before us the figure of a genial, attractive, human-hearted person who loved much and was loved much in return.

But a distinction greater than any that could possibly come from explorer's laurels or charm of personality attaches to the memory of Père Marquette. Among those who lived and dealt with him he had a distinct reputation for holiness of life. It is the chief note struck by his superior, Dablon, in all he wrote about his venerated fellow-Jesuit. The voyageur attendants felt that they had to do with a person the salient characteristic of whom was a rare spirituality. The miraculous favors reported to have been obtained through his intercession after he passed away, the popularity of his grave at St. Ignace as a place of prayer and pilgrimage for the devout, witness to the reputation for holiness which he left behind him. Briefly, the most worthwhile thing about Marquette's earthly wayfaring was his admirable and whole-souled devotion to the supreme business of man, which is the love of God. A successful and historic search for new lands and unknown waterways has brought him a glory that may not be discounted; but all efforts in this direction were for him only so many means of furthering what was uppermost in his soul, the greater glory of God. He had caught and responded with all the energy of his eager soul to the cry of the *Imitation* ringing across the centuries: "Vanity of vanities and all is vanity save serving God and loving Him alone."

Venturesome explorer, ardent missionary, devout follower of Christ, Père Marquette is on all counts a figure to inspire and uplift. May the memory of him, with its grace, its charm, its call to the higher things of life, continue to be, what it is today, a cherished spiritual possession of our people.

WITH SCRIP AND STAFF

FIFTY YEARS LATER

A POET'S PROPHECY COMES TRUE

MORALITY classes were recently started in the public schools at Haverstraw, N. Y., and the local Catholic clergy are taking part in this type of instruction, along with the Jews and the Protestants.

My enthusiasm rises little over freezing-point when it comes to morality instruction minus the revealed full doctrine of Christ, minus supernatural aids through spiritual discipline, the Sacraments and liturgical worship. But for desperate cases, deperate remedies must be applied; and the plain truth is that outside the Church millions of children in this country are growing up with no clear notion of any moral law at all. (God knows how many within the Fold, as well.) An experienced Catholic public-high-school teacher told the Pilgrim that a little classroom test on this point revealed that in her own school, which is in an attractive metropolitan suburb, practically none of the non-Catholic children had any concept whatever of what the "Ten Commandments" were; still less, of any individual Commandment.

The biggest break for the destruction of human liberty and the upward path of the dictator is the spread of moral and religious illiteracy. When a supposed authority on psychiatry produces a mental gold brick, as happened recently at a meeting of the American Psychiatric Association, and this gold brick is handed on to the public, as was done by the *Science News Letter* for May 22, another dyke has been let down to the flow of unreason. For it is difficult to think of anything more idiotic than to ascribe, as did this gentleman, the concept of future immortality, one of the two most fundamental truths attainable by human reason, to the instinctive desire of tired businessmen to return to the repose of babyhood.

It is a remarkable fact that this connection between the decay of thought and morals and the growth of dictators was seen a great many years ago. With uncanny precision a Swiss novelist and poet, Gottfried Keller, who was born in 1819 and died in 1890, foretold what is happening in certain parts of the world today. Keller's complete poems were published in 1883. For half a century they were counted among the German classics. But they can not be purchased today for love or money in the Fatherland. You have to cross the border to get a look into them.

Not being one of the craft, the Pilgrim has made no attempt to reproduce the rhyme or metre of Keller's original poem, entitled: *Ein Ungeziefer ruht*. . . . But the following literal version may at least advertise its ironic imagery.

A vermin lurks in the dust and dry slime,
Hidden like a flame in flaky ashes.
A wanton rain, a gust of wind
Wakes the foul thing to life
And out of Nothing arise
Pestilence, fire and smoke.

Forth from a dark den steals
A robber, to roam.
He yearns to snatch purses
But stumbles on better prizes.
He discovers a battle
About nothing, a crazy knowledge,
A torn banner, a people steeped in senselessness.

As he fares, he finds
The emptiness of poverty-stricken times,
Where he may stride without shame.
Now he stretches to a seer's stature:
On a dustheap he plants
His cloven feet
And hisses his hailings
To a bewildered world.

Shrouded in shabbiness
As in a cloud,
A liar before the people,
He soon mounts high in might
With the horde of his helpers to hoist him.
These, of lofty and low degree
Eager for opportunity
Offer themselves to his pleasure.

They hand down his word to the masses
As once the Apostles
Handed down the five loaves of bread.
The sparks crackle and crackle on;
Once none lied but the beast himself;
Now thousands of them lie.
Like a roaring storm
His revenue rolls up with usury.

High sprouts the seed,
Change sweeps o'er the world.
Shameful is the life of the crowd,
Which laughs over the feckless deeds.
Now has come to pass
What was so painfully planned:
The worthy have vanished away;
The ranks of the evil are replenished.

Some day when this dread agony
Has long since broken up like winter's ice;
The folks will talk of the past
As they talked of the Black Death;
And the children will build a straw man
To burn a bonfire on the moor;
To kindle joy out of trouble
And gather lightness from an ancient gloom.

THE PILGRIM

AT SCOTTSBORO

JUSTICE moves with leaden feet in the case of the nine Negroes indicted at Scottsboro. By legal presumption innocent, these men have been in prison since March 25, 1931. Twice the Supreme Court of the United States saved them from death, once by declaring that they had been deprived of their constitutional rights to be represented by counsel, and again when it was shown that Negroes had been systematically excluded from jury service in Alabama. One of these men, sentenced last year to a prison term of seventy-five years, has appealed to the Supreme Court of Alabama. For the others, a special session of the criminal court has been ordered for July 6.

Once more, then, this miserable round of justice denied because of racial prejudice is set in motion. Our interest in this case is not prompted by the circumstance that all the defendants are ignorant and penniless Negroes. It springs from the fact that they are human beings, made like ourselves to the image and likeness of God; that they are fellow-citizens who may claim every right guaranteed by the Constitution to the humblest among us as well as to the President of the United States.

Twice have these men been deprived of their natural and constitutional rights in a legal action affecting their lives. If we would understand their case, let us remember that to deny to another a natural right which we claim for ourselves is to put that right in jeopardy not only for that other but equally for ourselves. To deny that right when the consequence is the death of a man and a brother is to approve legal murder, and to break down all the safeguards which the State has provided for the protection of men accused of crime. It means that we substitute legal lynching for the orderly process of the law. And that is a condition which no right-minded man, regardless of his race, color, or creed, can contemplate except with horror.

The report that a "compromise" had been reached by the State authorities and counsel for these men seems incorrect. According to press reports, the defendants were to be permitted to plead guilty to a lesser offense, and to be sentenced to "comparatively" brief terms in prison. Alabama, it was said, was "tired" of the case, and resentful of the unpleasant criticism which it had stirred throughout the world.

There can be no place for such compromise in a well-ordered State. If these men are guilty, they should be hanged; if not, they should be freed. No fair-minded man can examine the testimony in this case, testimony later repudiated by the chief witness, and find that it has any weight as evidence. Yet another trial will almost certainly result in a conviction, not because of any evidence, but because racial prejudice gives to worthless testimony the authority of evidence. The unhappy fact seems to be that in some parts of this country no Negro can be judicially tried. The only compromise, then, which justice can countenance is abandonment of this prosecution by the State.

EDITOR

WHOSE CHILD?

HITLER asserts that his pagan Nazi State alone has the right to control the training of the child. The German Bishops have answered him by asserting that the child belongs to his parents. Hitler is not popular in this country, or in any other, but his doctrine on education is popular wherever the State supports secularized schools. Ten years ago, when the Oregon school heresy threatened to sweep the country, nothing but the Supreme Court stood between parents and the destruction of their rights. The heresy was scotched but not killed. Only eternal vigilance can prevent its revival.

THE PLAGUE OF EAS

AMONG the factors of social disintegration easy marriage and easier divorce rank high. Up to about 1840 divorce was granted for one cause only in this country. At the present time, the total number of causes allowed in the various States is nearly sixty. In at least one State, Nevada, a divorce seems to be granted to every applicant who can pay court and counsel fee. In most of the States, the process is not quite so free and easy, but in not one, with the sole exception of South Carolina, is divorce forbidden, and in all a divorce can be secured without great difficulty. Worse, in very few of the States is any serious attempt made to sift the "evidence" presented by the petitioners. Nowhere, not even in the criminal courts, is perjury as common as in the divorce courts. Here it is all but taken for granted.

In an effort to remedy this deplorable condition, former Justice Morschauser, of New York, has suggested the creation of an official to watch all divorce cases in behalf of the State. His function would be somewhat similar to that of the King's Proctor in the British divorce courts. It would be his duty to investigate in case perjury, fraud, or collusion were suspected, and if shown to exist to recommend that the divorce be denied and the guilty parties be properly punished. While the New York courts are probably sinners of a minor type, compared with those in some other States, this official would probably find plenty with which to occupy his time.

While it seems to us that Justice Morschau-

DICTATORSHIP

CONGRESS is resuming its constitutional duties and on that fact we base our hope that the Republic still lives. Theoretically, there are three co-ordinated but independent branches of government. When Congress abdicates, we have but two and the near prospect of a dictatorship. It is well to concern ourselves with Fascism and Communism in other countries, but not to the extent of shutting our eyes to what happens at home. Dictatorship can be born of bloody revolution, or be slowly formed by quiet but persistent usurpation. Either process brings the totalitarian state.

OF EASY DIVORCE

ser's suggestion is good it must be admitted that it does not strike at the roots of this difficult problem. Something more can and should be done to prevent marriages which are obviously unsuitable, or which are entered into hastily and without due reflection. The equivalent of "the calling of the banns" familiar to every Catholic would probably prevent attempts at marriage by persons whose legal consorts are still living, and marriages that are marked from the beginning as almost certain to end in dissension. Last month Governor Lehman signed a legislative act which provides that three days must intervene between the granting of a license and marriage. Although this brief delay does not give any particular publicity, it does afford the parties an interval in which they can reflect upon the seriousness of the union into which they propose to enter. Better than this legislation is the requirement in some States that five days, during which an intention of marriage must be published three times in a daily paper, must elapse between the license and the ceremony.

Of course, the best way of preventing divorce is to raise up a generation that will not seek divorce. But that means a training in religion and in morality, to begin with, for every child, and at present that is an ideal rather than a reality at hand. In the meantime, the State can use its authority to end the scandals in the divorce courts, while adopting suitable legal measures to prevent hasty and ill-considered marriage.

REFORM CONGRESS!

ONCE more Hamilton's view of the general-welfare clause of the Constitution has been affirmed by the Supreme Court of the United States, this time in the case of the Social Security Act. The constitutional base was broadened last January when the Supreme Court rejected the Agricultural Act, although at the time few of the President's supporters appeared to recognize that fact. The practical effect of these two decisions is that under the general-welfare clause Congress may levy taxes and make appropriations for any purpose which does not conflict with the Constitution of the United States or with the rights of the several States or of individuals, protected by the Constitution.

Hence Congress is justified in legislating for old-age relief, for farm relief, or for the relief of workers in shops and factories within these limits. It can "draw the line between one welfare and another, between particular and general," to quote Mr. Justice Cardozo in the recent decision, and as to what is "middle ground," Congress may use its "discretion." The wisdom or unwisdom of any particular measure does not fall under the discretion of the Court. Congress may tax and appropriate as it pleases "unless the choice is clearly wrong, a display of arbitrary power, not an exercise of judgment." In that case, wrongs done by Congress will be righted, as heretofore, by the Supreme Court of the United States.

That the recent decisions rest on Hamilton's view of the general welfare clause is evident from the fact that Mr. Justice Cardozo, in giving the opinion of the Court, cites the decision in the triple A case of last January. "Congress may spend money in aid of the general welfare," he wrote. "There have been great statesmen in our history who have have stood for other views. We will not resurrect the contest. It is now settled by the decision in *United States v. Butler* [The triple A case]. The conception of the spending power advocated by Hamilton, and strongly re-inforced by Story has prevailed over that of Madison. . . ."

Hereafter, then, the right of Congress to legislate under a wide view of the meaning of the general-welfare clause cannot be questioned. The opinion once held "by great statesmen," to quote Mr. Justice Cardozo again, that under this clause Congress might legislate only in aid of the purposes specifically enumerated in the Constitution, or necessarily connected with them, can no longer be maintained.

The acquisition of power creates, it has often been said, a deeper sense of responsibility. We trust that Congress will not prove to be an exception, but, frankly, we have our fears. No Government has ever existed with the powers which now belong to the United States and, specifically, to Congress. Our fear does not arise from any distrust of the wisdom of such measures as old-age relief, or relief for the oppressed millions who now toil for a pittance with no memories that are happy and with no hope for the future. We heartily ap-

prove those ends—as, indeed, everyone who has absorbed the teachings of Leo XIII and Pius XI must approve them. What we fear is the wisdom or, rather, the lack of that much-valued virtue in Congress.

Not every Act ostensibly passed for the relief of misery or for the provision of equal opportunities, will have that effect. No legislation, however beneficent in purpose, automatically establishes the benefits which it enumerates. Unless it is carefully planned, it may create even greater misery. It is admirable to assert that all the force of Government must be used to lift the underpaid worker to a status in which he can live as a human being and not merely continue in existence as the slave of a capitalistic system. But it is fatal to suppose that the worker can be given this status merely by an Act of Congress which proclaims that now he has acquired it.

As it seems to us, the moral of the Supreme Court's decision both in the triple A and in the recent cases is that we need not a new Supreme Court but a new Congress. That the intellectual status of Congress is high can hardly be maintained. For many years, politicians have selected perhaps a majority of the members of the House, and far too many members of the Senate. In each branch we find a few outstanding men who can rank as statesmen or near it, while the rest follow their leaders, or, instead of acting as an independent branch of the Government, take their orders from the White House.

It is not safe to entrust the tremendous powers which exist under the Hamiltonian view of the general-welfare clause to a body that is weak, rash, unintelligent or irresponsible. The Supreme Court cannot supply Congress with wisdom and patriotism. It can do nothing but check the excesses into which Congress may fall, and the check may come too late.

C.I.O. AND COMMUNISM

THAT the American Federation of Labor and the Committee on Industrial Organization are now arrayed as bitterly hostile camps is a source of regret to the friends of organized labor who are affiliated with neither group. Had both sides shown a conciliatory spirit, this foolish, wasteful war could have been avoided.

One result, only incidental, it is true, may be that the C.I.O. will carefully scrutinize the various factions which have gathered under its banner. At the recent gathering of the A.F.L. in Cincinnati John P. Frey openly accused a number of C.I.O. leaders of Communistic tendencies, if not indeed of Communistic tenets and aims. Coming from another the accusation might be taken as nothing but mud-slinging, but Mr. Frey has never been accused of such tactics. Now that he has made the charge, we hope that he will give full publicity to the evidence in his possession.

Probably the C.I.O. has not been too rigid in the tests applied to its recruits. It needed an army and

it took men where it could find them. But now that it has won its battles in the steel industry, it can afford to purge its ranks of Communism.

GOD LOVES US

TWO exceedingly consoling pictures of Our Lord's love for sinners are drawn in tomorrow's Gospel by Saint Luke (xv,1-10). We are told that the publicans and the sinners drew nigh to Jesus, whereat "the Pharisees and the Scribes murmured." These whited sepulchres, as Our Lord once called them, professed great scandal at seeing the Saviour admit to His presence men whom they considered moral outcasts. "This man," they said, holding up in horror hands that were black with iniquity, "receiveth sinners and eateth with them." The implication of the present tense is that Our Lord was in the habit of receiving them and of dining with them.

In answer Our Blessed Lord does not deny the charge. On the contrary, He glories in it. To drive home an understanding of His love for sinners, He asks them "What man of you that hath an hundred sheep, and if he shall lose one of them, doth he not leave the ninety-nine in the desert, and go after that which was lost until he find it?" So too the Good Shepherd goes out to find the soul that has strayed away in sin. He will not rest until He has found it, and when He comes upon it, spent and sore, He carries it home, rejoicing. "I say to you, that even so there shall be joy in Heaven upon one sinner that doth penance, more than upon ninety-nine just who need not penance."

Then turning His parable to a familiar household occurrence, Our Lord tells of the woman who lost a groat. Thereupon she lighted a candle, and swept the house, and sought the groat diligently until she found it. In her happiness she calls all her neighbors to rejoice with her. "So I say to you, there shall be joy before the angels of God upon one sinner doing penance."

Now it does not follow from these parables that God loves the sinner more than He loves the just. But it does follow that He loves the sinner, that He sincerely desires his conversion, and that the sinner, if he will but allow Our Lord to carry him back to the fold, will be saved. In every conversion, two factors are to be noted; God giving, and the sinful soul receiving. If the soul refuses to take God's help, nothing can be done to avert its ultimate unhappiness. God cannot save us unless we wish to be saved, and use the means He has given us for our salvation.

But what a world of consolation we can find in these two simple stories! We are all sinners, yet God loves us. We are all sinners, yet God seeks after us and begs us to allow Him to bring us back to peace and happiness. We are sinners, yet we can rise from sin to sanctity, from misery to bliss, if we look to that Blessed Tree whereon He was hanged for love of us, and standing in its shadow beg Him to show us merciful compassion and forgiveness.

CHRONICLE

AT HOME. On May 25, in Cincinnati, leaders of the A. F. of L. voted for open war on the C. I. O., denounced the latter as a "Communist-dominated" organization. The Federation is appealing to the public to shun the C. I. O. as Communist in character. Wm. Green, President of the A. F. of L., assailed the *Daily Worker*, Communist publication, which had called upon unionists to support the C. I. O. . . . On May 25 the Jones & Laughlin Steel Corporation signed contracts with the C. I. O. as the exclusive bargaining agency for its 27,000 employees. . . . On May 12, on the night of King George's coronation, a third son was born to Colonel and Mrs. Charles A. Lindbergh, at Weald, Kent, England. . . . Considerable discussion arose over the alleged order of Philippine High Commissioner Paul V. McNutt, commanding that he be given precedence in the matter of toasts at formal functions over Manuel Quezon, President of the Philippine Commonwealth. . . . On May 24, a young American Communist divulged that he had volunteered for skilled work in Spain, but had been given military preparations in a camp near New York City. . . . If his story is true, a camp was set up in New York where men were drilled and trained to fight for the Reds in Spain. . . . John P. Frey, President of the Metal Trades Department of the A. F. of L., revealed he knew the names of sixty men said to be Communists working as organizers for the C. I. O. . . . On May 26, Ford workers attacked organizers for the C. I. O., chased them from the Ford property at the Rouge plant. . . . On May 26, strikes affecting between 75,000 and 80,000 employees were called in the plants of the Republic Steel Corporation and other organizations. The strikes affect employees in twenty-seven plants in five States. . . . On May 23, John D. Rockefeller, Sr., died at Ormond Beach, Fla., at the age of ninety-seven. At the time of his retirement from active direction of the Standard Oil Company, he was reputed to have accumulated \$1,500,000,000, the greatest amount of wealth any private citizen had ever amassed.

THE SUPREME COURT. On May 24, the Supreme Court handed down three historic opinions, affirming the constitutionality of the Social Security Act, an act affecting 26,000,000 workers and 2,700,000 employers. The unemployment insurance section of the law was approved by a five-to-four vote; the old-age pension feature by seven-to-two; the auxiliary State laws five-to-four. Justice Cardozo declared that the concept of the general welfare clause cannot be "static." "The hope behind this statute," he said, "is to save men and women from the rigors of the poor house as well as from the haunting fear that such a lot awaits them when

journey's end is near." Including this decision, the Supreme Court has sided with the Administration in twelve major cases since the present term started in October, and ruled against it in no major instance.

PRESIDENT AND CONGRESS. President Roosevelt indicated he would push forward his program for reform of the Federal judiciary without compromise. . . . On May 24, the President called on Congress to "extend the frontiers of social progress" by enacting a maximum-hour and minimum-wage law which would also abolish child labor. Bills embodying these measures were immediately introduced into both Houses. The bills as introduced contain no specific formula on maximum hours and minimum wages. A five-man labor-standards board would receive power to regulate these. . . . The President on May 25 recommended that Congress permit export of helium for use in commercial airships plying between the United States and other countries. The report, prepared by a Cabinet committee, also advised purchase by the Government of the only private helium plant in the country. Safeguards against the use of helium for military purposes by purchasers were counseled. . . . On May 25, a House revolt pushed aside Administration opposition, and earmarked for specific purposes \$505,000,000 of the proposed \$1,500,000,000 relief appropriation. . . . Plans to extend the benefits of the Social Security Act to an additional 2,500,000 aged and unemployed persons were laid. Twenty-nine amendments to the present law awaited action before the House Ways and Means Committee. One amendment would remove the present age limit of sixty-five years from the old-age benefits' program. Another would include tips and other gratuities in the definition of wages. . . . President Roosevelt was called upon by Premier Mussolini of Italy to take the initiative in calling a world arms limitation conference. . . . May 20, the Senate voted to make the Civilian Conservation Corps a permanent organization, rejecting the House's plan to limit it to two more years. . . . Joseph P. Kennedy, chairman of the new Maritime Commission, announced the Government was prepared to take the lead toward creating a merchant marine equal to that of any rival.

SPAIN. On May 25, reports leaking into France indicated a serious Anarchist uprising in northeast Spain. Later the Anarchist coup was announced by Nationalist radio stations. At Barbastro, midway between Huesca and Lerida, an Anarchist dictatorship was proclaimed in rebellion against the Valencia Government. . . . General Mola's troops on the

Basque front occupied the entire area of hills and valleys between Amorebieta and Yurre. Mola's men took the strategic villages of Dima and Aranzazu. One Nationalist column seized Lemona, another struggled for control of the Nervion River Valley. The Basque Government postponed execution of three German aviators who fell behind their lines. . . . On May 26, General Franco unconditionally released forty-five foreign prisoners of the International Brigade captured on the Madrid front. He outfitted the captives, gave them money to return to their homes. . . . On May 26, the Nationalist Government sent a letter to the League of Nations contending its army now occupies two-thirds of Spain, and that the Valencia regime is the usurper.

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ENGLAND. On May 25, Prime Minister Stanley Baldwin gave his last official dinner as head of the Cabinet. King George and Queen Elizabeth attended. For the first time in twenty-five years the royal standard waved over No. 10 Downing Street. Neville Chamberlain succeeded Mr. Baldwin. . . . At the Imperial Conference, a committee was appointed to study dominion cooperation in the British rearmament program. Britain hoped for a greater equalization of defense burden between herself and the Dominions. . . . Foreign Secretary Eden issued an appeal for the withdrawal of foreign troops from Spain. Proposals for a truce in Spain were not regarded as likely to succeed. On May 26, the non-intervention committee sitting in London decided to refer plans for the proposed withdrawal of foreigners from Spain to the various interested nations. . . . About 3,800 Basque children were transported from the Bilbao war zone to England.

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GERMANY. On May 24, the German Ambassador to the Vatican presented a formal protest against the recent speech of Cardinal Mundelein. . . . May 25, the *Schwarze Korps*, organ of the Hitler secret police, gave over its front page to a violent attack on the Pope. It used quotation marks when mentioning "His Holiness." . . . The propaganda trials against Catholic lay brothers and clergy continued. . . . On May 26, five members of the executive committee of the Protestant Confessional Synod's provisional church government were arrested by secret police. May 23, Catholic Bishops issued orders to all dioceses that on Saint Boniface Day, June 5, a general appeal will be made to Catholic youth to join Catholic Youth societies. State laws now in existence practically suppress the Catholic Youth organizations; hence the Bishops' appeal appears to indicate a direct defiance of the Hitler regime. May 22, eighteen Catholic printing plants which printed the Pope's Easter encyclical were seized by the police. . . . German exports and imports for April reached their highest peak since the accession of Hitler.

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ITALY. On May 25, Premier Mussolini's newspaper, *Popolo d'Italia*, asked the Jews of Italy to

render full support to the Fascist regime or leave the land. The paper declared Jews must decide whether "they are Jews in Italy or Jews of Italy." It insisted that Italian Jews give up opposition to German Nazism, and abandon participation in the Zionist movement. The Jewish national home, the paper declared, would set up a State hostile to Arabs and Moslems. The editorial continued: "Either they must publicly declare themselves enemies—we mean enemies—of international, Masonic, subversive, and above all, anti-Fascist Hebraism and give to their manifestations a character simply and sincerely religious, or renounce their Italian citizenship and residence." . . . Informed sources declared that the editorial did not imply any change in Mussolini's policy of friendship and justice for Jews.

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RUSSIA. Soviet planes landed May 21 at the North Pole. Four men of the party will remain one year at the Pole making meteorological observations. A Moscow-North Pole-San Francisco flight was projected. The polar ice floes drift in irregular orbits around the Pole. The Soviet party will scarcely ever be at the Pole but floating around it. The fact that there is no longitude and no time at the Pole presents other difficulties. . . . Indications continued appearing that the Soviet regime was in a state of jitters. Many trade-union chiefs were arrested. A Kremlin decree established supreme military councils to dominate the army and provide a check against army commanders. Red firing squads were kept busy. On May 22 more than twenty citizens were shot at Tiflis as plotters. Previously at Svobodny in the Far East forty-four were executed.

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FOOTNOTES. On May 26, former Governor, Alfred E. Smith conversed with the Pope at Castel Gandolfo. The Holy Father revealed he regarded the Governor as though he had known him all his life, since he had always been an admirer of the New York man. Governor Smith gave the Pope a small reproduction in gold of the Empire State Building. . . . May 25, President Alfonso Lopez presented his resignation as President of Colombia to the Senate. Congress had opposed his measures. . . . May 26, the League of Nations at Geneva admitted Egypt to the League as the fifty-ninth member. . . . Premier Hendryk Colijn of the Netherlands received widespread approval in a national election. The National Socialists were set back. Expecting ten seats, they received four. . . . Leon Trotsky, from Mexico, announced the existence of a Fourth International, loosely organized, but embracing thousands in thirty nations. . . . In Paris, French and German historians reached an agreement for removing untruthful statements from the history of the two nations. All agreed the declaration of war against Serbia by Austria-Hungary was a mistake; that Germany knew of it but did not prevent it; that the question of reparations was falsified. . . . The Paris Exposition of 1937 opened.

CORRESPONDENCE

QUALIFIED?

EDITOR: I should like to protest against certain implications in Father McGarry's article on evolution (April 24).

No more than any literate Catholic layman do I presume to question Father McGarry's doctrinal exposition. But after acknowledging complete adherence to Catholic teaching in the matter as interpreted by Father McGarry and other authorities, I should like to point out a certain tenor, a certain innuendo, in this article and in some Catholic pamphlets, which is bound to do some mischief among some already badly confused Catholic students.

It concerns the loose use of the words *evolution* and *evolutionist*. In the article, whether Father McGarry intended it or not, the impression is given that the word itself has an heretical connotation unless it is specially qualified. That this may not have been his intention is possibly suggested by one qualification of his own: ". . . what the world is calling evolution."

Of course "the world" includes a lot of people, from materialistic scientists to village atheists, and an alarming number of them base their categorical denial of the supernatural upon inferences from the theory of evolution. But at the same time, the word *evolution* has become an etymologic necessity for the description of mutations in species which are matters of laboratory observation, the denial of which would be itself, I presume, a violation of Catholic doctrine, in that it would be a denial of the existence of sensible phenomena. In this meaning of the word, evolution is a concept without which no scientist, Catholic or Protestant or atheist, could get along for a day.

The question, then, is: upon whom does the burden of qualifying the use of the term lie? Certainly the word was born in an unsavory atmosphere of agnosticism. But the word itself, as an item of language, is as accurate as it is indispensable in describing *something* which everyone agrees is true. As Catholics, we know that the evolutionary process does not and cannot invalidate the Scriptural account of the special creation of man's body and soul, and we know also that it cannot, as has been extravagantly claimed by many materialists, extend to a complete explanation of human history. But we cannot dispense with the word itself, nor can we, without a ludicrous and inept want of confidence in the facilities of our language, use the word only when tied to a series of qualifying clauses.

I want to repeat as earnestly as I can that I am not questioning one iota of Father McGarry's doctrinal exposition, but simply his arbitrariness in using the word *evolution*.

Stanford, Calif.

A. J. LYND

EDITOR: Professor Lynd questions my "arbitrariness" in the use of the word *evolution* and charges that I give the impression that "the word itself has an heretical connotation." I think it has that heretical connotation when it is used of the evolution of religion by nearly all non-Catholic pre-historians; again, when used of the evolution of human intelligence out of animal instincts by many psychologists and some biologists; again, when used of the evolution of Christianity out of Hellenism and Judaism by rationalists; again, when used of the evolution of human morals out of animal customs and instincts by many sociologists; and finally, when used of the evolution of primitive man by biologists who reject a single first pair. The "world" which misuses the word is the world of textbooks issuing, as Professor Lynd notes, from the "alarming number of materialistic scientists." They have intruded heresy into an innocent word, not I.

About qualifiers, inept or opportune, I would say this. The context of the discourse and the nature of the audience should indicate when the word should be qualified. I have used the word lecturing. I have never felt ludicrous when I thought a modifier should be added. The professor, myself and thousands of Catholics are all thrust into the awkward position of explaining and qualifying a term because misuse and publicization have de-Christianized it. So it is with the word *divinity* which does not mean Godhood in many books about Jesus Christ; so with *supernatural* and other words.

"Upon whom does the burden of qualifying the term lie?" On all. In the name of truth and accuracy. The word was born in the unsavory atmosphere of materialism, as the Professor says; I think it has trailed clouds not glorious and is still surrounded by fogs and miasms. When it is given careless and heretical connotations, ought we not protest and qualify? The others will not.

Weston, Mass. WILLIAM J. MCGARRY, S.J.

FIRST SACRED HEART CHURCH

EDITOR: One of the notable celebrations of Memorial Day was that of the sesqui-centennial of Conewago Chapel, one of the first centers of Catholic activity in Pennsylvania. It was founded in 1721 by the Jesuit Fathers. When they retired in 1921, it was placed under diocesan charge. It was the first church on the North American continent dedicated to the Sacred Heart (1787). Seven missions were begun from the original Conewago parish and from its parishioners are numbered a bishop, many priests and religious. Very Rev. John F. O'Donnell, V.F., arranged an elaborate ritual program.

Brooklyn, N. Y.

T. F. M.

LITERATURE AND ARTS

CATHOLIC WOMEN WRITERS: WHO WAS OUR FIRST?

THOMAS F. MEEHAN

WE have had contests to determine our most popular Catholic writers and poets, but there does not seem to have yet developed a general curiosity as to who was our pioneer American Catholic woman writer. In the good old days writing for public appreciation by women was not encouraged, nor was there any medium of publicity in which such an ambition might be cultivated. After research in the records of the past it would seem as if the distinction of being the first American Catholic woman writer should be accorded to the Venerable Elizabeth Ann Bayley Seton, foundress of the American Sisters of Charity (1774-1821). All the useful qualities of her quick and comprehensive mind, sound judgment and fertile imagination were fostered by the careful training of her father, and broadened by her delight in books that schooled her penetrating intellect in habits of reflection. She had a deeply poetical soul and a mind keenly sensitive to the beautiful and true. When her father was absent she wrote to him daily, a practice that, later in life, made easy and important the vast correspondence she carried on all during her career with clergy and laity.

Two volumes of more than 600 pages of these writings, published in 1868, by her grandson Archbishop Seton, with the title *Memoir, Letters and Journal of Elizabeth Seton*, not only exhibit the stamp of genius, but give most interesting pictures of the times in which she wrote and the people then active in them. There is even a touch of romance in the letters in which she details the cruel jilting of her daughter Anna, in the spring of 1809, by a faithless student from Guadalupe, then at St. Mary's College, Emmitsburg. Her extensive acquaintance with French literature enabled her to translate the most useful pages of various ascetic writers, and she prepared many instructions and meditations for the benefit of her Community. She possessed a great command of language and a remarkably captivating power of words. A journal that she kept on her voyage to, and residence at Leghorn, was loaned in 1817, to an Episcopalian friend, a minister, and without her knowledge or consent he copied the manuscript and published it

at Elizabethtown, N. J., with the title *Memoirs of Mrs. S. . . . Written by Herself. A Fragment of a Real History*. The preface shows that his object was to minimize the effect of her conversion.

Sister M. A. McCann, in the history of her Community, says the original journal manuscript is in the mother house of the Cincinnati Sisters of Charity.

She wrote some verse but few of these compositions survive, the most notable being the oft sung hymn "Jerusalem My Happy Home." Part of this was borrowed from a Methodist source, but, as Father Leonard Feeney, S.J., says in his recent essay on our Catholic poets, "the second, third and fourth stanzas of the hymn, as we sing it, are all of Mother Seton's composition, and the beautiful traditional melody is likewise here."

One of her favorite books, from early girlhood, was *The Following of Christ*, and, in connection with the current A Kempis-Groote authorship controversy, it is of interest to note that there is a letter she wrote to Bishop Cheverus, on April 2, 1805, in which she says: "One of my first convictions of the truth arose from reflecting on the account a Protestant writer gives of Kempis." It was a copy of this book that she gave as a souvenir to her dearest friend and benefactor Anthony Filicchi, when she made her formal abjuration of Protestantism, writing in it that it was "to commemorate the happy day he presented her to the Church of God, the 14th March, 1805."

In the second place on the list of writers should be the name of Joanna Monica England, youngest sister of the famous Bishop of Charleston, and one of Mother Seton's contemporaries. Strangely incidental she wanted to join the Emmitsburg Community, but her brother persuaded her she could do better if she remained and helped him in his arduous task of organizing the new diocese of Charleston,

"She was a sensible companion," he wrote to Bishop Bruté (November 12, 1827), "a great literary aid, the gentle monitor, who pointed out my faults, who checked my vanity, who taught me that what was done was the work of God and not that

of the miserable and frail instrument which He used. She did more by the sacrifice of her money and of her comforts to establish the Diocese than was done by any other means I know."

Unfortunately there are too few details available of the career and personality of this accomplished woman, and for such as they are we are mainly indebted to Monsignor Guilday's *Life of John England*. He tells us that when John England, parish priest at Bandon, County Cork, received his appointment as the first Bishop of Charleston and began to prepare to cross the Atlantic, Joanna determined to go with him to the New World, and gave of her own money the £300 necessary for the expenses of their passages. They left Belfast on December 22, 1820, and, after a tedious voyage of sixty-eight days, landed at Charleston. She was warmly welcomed by all with whom she came in contact and immediately became, as her brother's letter indicated, a leading and valued factor in the affairs of the city and the diocese. That beneficent career was all too brief for, as Monsignor Guilday in his *Life* records: "Joanna England fell a victim to one of the yellow fever epidemics so prevalent in the South at this time, and died on October 14, 1827, in the twenty-seventh year of her age. The city went into mourning for one for whom everybody, high and low, rich and poor, Catholic, Protestant and Jew, had the warmest affection. She had always been a welcomed visitor in the best circles of the city, and probably no event in Bishop England's life brought him so close to the heart of Charleston as his sister's death."

Bishop England had had journalistic experience in Ireland. In 1809 he started at Cork a monthly magazine, the *Religious Repository*, which was intended "to diffuse a spirit of piety among the people and to withdraw them from the perusal of books of a dangerous and immoral tendency." Later he was the executive director of the *Cork Mercantile Chronicle*, one of the most influential papers at that time in Ireland. He was not long in Charleston before he saw the need of a Catholic paper. "Amongst the various wants of the Catholics of these States," he wrote to Judge William Gaston (February 12, 1822), "I do not know a greater temporal one that the want of some common organ of commendation, to remedy which I have determined to make an effort by establishing in this city a weekly paper, the principal scope of which will be the fair and simple statement of Catholic doctrine." This paper was the *United States Catholic Miscellany*, the first number of which appeared on June 5, 1822. It was our pioneer Catholic weekly and diocesan organ, and all during Bishop England's historic career, until his death in 1842, it held a predominating influence in the affairs and the progress of the Church in the Republic.

It is unfortunate that there is now no way of definitely tracing, in the pages of the important first five years of the *Miscellany*, the personal contributions of Joanna England, the acknowledged literary guide of the paper. In his *Pioneer Catholic Journalism* the Rev. Dr. Paul J. Foik, C.S.C., in a note of her career says:

No greater loss befell Bishop England than that of his sister, the angel who had assisted him in his labors and cheered him when he was weighed down with trials and discouragements. She had a wonderful influence on his life. Nowhere was this ~~away~~ more sublimely exercised than in the conduct of the *Miscellany*. The Bishop's earnest temper sometimes unconsciously infused a sternness into his logic. Her gentleness smoothed away the harshness of his chief controversial articles. Frequently he rebelled at her censorship, but she was never perturbed on such occasions. She would use a few words of persuasion and invariably he yielded to her gentle jurisdiction. Her presence always shed over him a magic charm which was fatal to all opposition on his part. Her elegant literary taste governed in large measure the literary department of the *Miscellany* and several of her contributions graced the pages of its earlier volumes.

There was a notably more pugnacious tone in the contents of the *Miscellany* after her death. Bishop England had another sister, Mary, who, as Mother Catherine, was for many years Superioress of the North Presentation Convent in Cork. Monsignor Guilday has discovered that the Bishop made for her a copy of the *Diurnal*, or journal that he kept of his activities and the events from August 25, 1820, to December 5, 1823. This was given to Georgetown University, by the Rev. John W. Murphy of Portland, Me., in 1891, and is now one of the priceless treasures in the archives of our first Catholic College at which the Rev. Wilfrid Parsons, S.J., is so zealously at work making available for research students of Catholic American history. There is no extant evidence that Mother Catherine, who survived her illustrious brother until July 27, 1872, had any connection with Charleston.

After the passing of these two pioneer Catholic women writers there is a long gap before, in the middle of the nineteenth century, a "female writer" could offer the product of her pen without being forced to listen to "censorious aphorisms about the domestic duties she must be neglecting." Brownson in his *Quarterly Review* for July, 1849, declared:

We have very little literature adapted to seculars, to the great body of the laity living in the world and taking part in its affairs. The Religious are amply provided for. Our ascetic literature is rich, varied and extensive . . . but we have no secular literature in English.

And he insists further:

What we want is a literature which is the exponent of the harmony in the mind and heart of the two orders; which is adapted to the secular in its subordinate sphere and which without any formal dogmatizing or express ascetic dissertations, exhortations, or admonitions shall excite the secular only under the authority of religion, and move it only in directions that religion approves, or at least does not disapprove.

Now begins the long and splendid list, up to our own day, of writers, headed by Mrs. Anna Hanson Dorsey (1815-1896), called by Father James J. Daly, S. J., "the pioneer of Catholic fiction"; Mrs. M. A. Sadlier (1820-1903); Christian Reid (Frances Christine Tiernan (1846-1920)); and later Mary Agnes Tinker (1833-1907), to quote Father Daly again, "our first novelist of genius and power," but about them, and on what they accomplished it is not my present province to comment here.

MAJOR VARIATIONS ON A MINOR THEME

1. Little Jack Horner
Sat in a corner
Eating a Christmas pie;
He put in his thumb
And pulled out a plum
And said, "What a good boy am I!"

2. T. S. ELIOT
Horner, aroused, looks up again,
But it is quiet in the street;
Only the dripping of the rain
Like treading of agnostic feet

Intrudes upon his sallow mood.
He bares his teeth and bends his head
And gets to work upon the food.
But where are the unanswering dead?

The Yuletide pie he rends apart
And finds a plum within the crust,
Dark, dead and rotten to the heart.
Such is the price of simple trust.

Horner has risen from his place
As did Achilles, bold and young,
To meet the heroes, face to face.
Horner goes out, unwept, unsung.

3. WILLIAM WORDSWORTH, A CITY TRAGEDY.
I marvelled how a little child
So hardly drew its breath
And did not speak and never smiled
But looked as if on Death.

I closer looked and then espied
A pie, or what remained;
The most of it was stowed inside,
The child and I were pained.

"Alas, my child," I said, "a shame
"It is to gorge and stuff.
"And have you parents and a name,
"And don't you eat enough?"

The suffering child looked up and said,
"My name is Jackie Horner,
"My mother washes for our bread,
"I live around the corner.

"Granted I gorged upon this pie:
"I see but little food.
"The system is to blame, not I;
"At bottom I am good."

Just as my mind had clarified
This deeply moral question,
He fell upon the stones and died,
Happy, of indigestion.

4. JOHN DRYDEN
Horner it was who sought the corner's nook
And conned a pie as closely as a book;
No common pie that kitchen-clowns might bake
Or scullions discourse or boors partake,
But pie of Yule contrived in cunning mould
By men of art with execution bold.

Such pie as did the proud Dardanian taste
When first he glittered at the Punic feast,
Such princely pie as might a king inspire
To eat with joy and graciously admire.
Horner it was whose short, plebeian thumb
Excised the crust and plundered out a plum;
Horner, whose boast of his own excellence
Rang hollow and was void of evidence;
Horner, whose slow, ambiguous smile betrayed
Inner contention and a mind dismayed.

5. ANY PROLETARIAN POET
Watch
the slow, curling agony, the abysm
of the exploited stomach, the pain
of instinct deprived. Now comes
the passionate surge, the surfeit,
the stomach-pump, too late, too late,
and then Death.

Horner, you were my brother!
You too knew the snickering lash of the oppressor,
the great want, the unfulfilment.
How many times have we frozen on the picket lines
outside Finklestein's Ready-To-Wear Dress Shop?
How many times have we shared the limp herring
in the dank evening after a day of suffering?
You were strong with me when we marched on May
Day . . .
Now you are gone, Horner,
victim of appetite, slain by a pie at Christmas.
Rise up, comrades, to fill the shoes of our brother,
Horner!
He is dead now. He will not need them anymore.
MARX! LENIN! MARX! LENIN! MARX! LENIN!
WOW!

J. G. E. HOPKINS

FOR LOUISE IMOGEN GUINEY

The memory of you,
Little maiden lady,
Little prim maiden lady,
Hiding your lyric secret at your heart,
The memory of you makes the soul to start,
That 'neath that pensive Irish, schoolmarm face
Such grand magnificats had found a place,
That 'neath the corset which (of course) you wore
The seraphim their songs were wont to roar.

You patter down the trim New England street
With little Marial feet,
Splashing your smile to Joneses and to Browns.
The Massachusetts elms are shady,
Dear little maiden lady;
Yet, it's not Auburndale, but other towns
That press your mind: perchance the downs
Of old druidic Ireland, or the gowns
Of Edmund Campion's Oxford that you're brooding on,
Crashaw and Vaughan and Donne,
Savorously pedantick men and things—
And soon there come the little words with wings
And there is born some particolored gem,
Ah, blessed maiden lady!
About a manger in old Bethlehem.

DAVID GORDON

BOOKS

AN INDICTMENT AND A WARNING

NEUTRALITY FOR THE UNITED STATES. By Edwin Bor-
chard and William Potter Lage. Yale University
Press. \$3.50

WITH a twofold purpose this book shows how the United States got into the World War and suggests means of escaping the next great conflict. It is less an indictment of war-makers so called, than of "unneutral officials in high places" from 1914-1917, who failed to apply the principles of our traditional neutrality, and thus pursued a course certain to involve the United States in war.

From 1776 to 1914 non-intervention was the very corner-stone of American foreign policy. But in 1914 so marked a change occurred, that although Wilson issued a plea for complete neutrality, the conduct of the Administration was "a negation of nearly all the requirements of neutrality in thought and action." Step by step we departed from insistence on the rights and duties of neutrals as established by law. For this we paid the price—involvement in war, partial curtailing of our independence and considerable loss of self-respect. Ill-advised and legally indefensible was Wilson's maintenance of the position that British vessels enjoyed the right to arm and use their arms against submarines, while enjoying immunity from submarines because Americans were among the passengers and crew. In like manner Wilson erred in rejecting the inference that if armed vessels were subject to attack, Americans on such vessels shared the jeopardy and fate of the vessel. A fundamental postulate of international law is that ships are "part of a nation's territory for jurisdictional purposes." It follows that passengers and crew are exclusively under the protection of the flag flown by the vessel. In the case of the "Trent" this principle was insisted upon by England and recognized by the United States. Nor was "visit and search" a more valid legal basis for our protests, because "visit and search" was not established for the benefit of passengers and crew but for the benefit of neutrals whose flags were sometimes misused. American protests to Germany were thus founded on false premises. Legally Wilson's stand was unsound. Equally unfounded in law was Lansing's assumption that guns on British merchantmen were purely defensive in character while guns on German merchantmen must be offensive. *De facto* we were unneutral from the beginning of the war.

All in all this volume is a vigorous indictment of a number of officials whose conduct was such as to justify the characterizing of this period as the nadir of American diplomacy. Evidence in abundance is presented to convict them of malfeasance. The conduct of Page was particularly blameworthy. Bryan on the contrary stands vindicated by history.

What should be our policy for the present and future? Issue is taken with those who decry neutrality as outworn or immoral. The tendency of the various pacts to involve the United States in disputes and wars is stressed and denounced. The difficulties and dangers of sanctions, embargoes, and alliance with "peace lovers" against aggressors, are set forth in detail. The record of President Wilson is advanced as an argument against entrusting wide discretionary powers to the President.

The authors are well qualified to handle this difficult subject. While their convictions are evident, they are amply supported by argument and the citation of examples in confirmation of their view. Useful appendices may be made the basis of further study. At times this

book is not easy reading. Nevertheless it should be read by all those who wish to understand the course of events that involved us in war, or the issues confronting America in her relations with Europe today. *Neutrality for the United States* is an excellent book on a timely topic.

CHARLES H. METZGER

THE ROMANCE OF A PORTRAIT

A CARDINAL OF THE MEDICI. By Susan Hicks Beach.
The Macmillan Co. \$3

LITTLE would the casual visitor to the Pitti Gallery in Florence have dreamed that such an exquisite story could or would be woven about a portrait which hangs there, and painted by no less an artist than Titian. Its subject is Ippolito, nephew of Leo X, and natural son of Giuliano de' Medici, "the thoughtful one." Cardinal Ippolito—for such he was, though reluctantly, and without ever receiving ecclesiastical orders—is painted in Hungarian costume, as significant of the campaign against the Turks, in which he had taken part.

Simulating the person of the mother of Ippolito, Susan Hicks Beach tells a most engaging story of the vicissitudes of fortune that befell the ill-fated boy. History has not revealed the real name of the mother. The author, preserving the silence, brings her to life and gives her "a memory" but not "a name." Our sympathies are captivated by this nameless girl, who became the unwedded mother of this winning child. Left as a foundling on Easter Morn on the doorstep of a convent, the child is later adopted by a childless couple who kept a winery. His recognition by his father, Giuliano, and restoration to his rightful name, as well as the variations of fickle fortune that marked the progress of the boy's life, constitute the engrossing material of this novel, which still bears the intimate touches of the memoir it pretends to be.

But it is not Cardinal Ippolito who is the hero of the story. Rather is it the history of a period that plays the principal rôle. The author through long years of residence in Italy has captured the spirit and flavor of the Italian Renaissance. Throughout we are brought into close contact with the times which the book portrays: the glamour and pageantry of Italian court life, patronage of the arts and love of humanities. The style so singularly reminds one of sixteenth-century manuscripts, that the reader is momentarily puzzled and wonders if the author has not actually stumbled upon an old musty volume hidden for centuries in an obscure garret, dusted it off and reproduced it in modern form.

It is more than a novel and a memoir; it is a pageant as well. A profusion of illustrious personages are paraded back and forth throughout the narrative in continuous procession. Here are such men of genius as Cellini, Michelangelo, Raphael and Titian, Pietro Bembo and Castiglione; intimate pictures of the Medicean Popes, Leo and Clement, and Ippolito's cousin, Caterina, she who was to be queen of France and mother of three kings. In fact the stage is so broad that we have barely time to catch more than a fleeting glimpse of the illustrious people who strut before us. If the book has any defect it is just this profusion of characters.

There is a minor undertone that prevails, revealing the watchful concern of the unknown mother over the changing fortunes of her son whether in war or intrigue or love, and reaching its dramatic climax with his tragic death seemingly brought about by poisoning.

Mrs. Hicks Beach has written an illuminating and accurate history. It shows extreme care and authenticity in even minor details, substantiated by most enlightening and thorough documentation.

ALBERT WHELAN

SOLVE THIS AND DEPRESSION ENDS

THE GENERAL THEORY OF EMPLOYMENT, INTEREST AND MONEY. By John Maynard Keynes. Harcourt, Brace and Co. \$2

THIS book, addressed to professional economists, will hardly be found intelligible to the ordinary reader. In fact, even the average professional economist may find it very difficult to follow if he does not happen to be familiar with Mr. Keynes' terminology or accustomed to thinking in mathematical equations. Nevertheless, as Mr. Keynes himself says, "the ideas which are here expressed so laboriously are extremely simple and should be obvious." The object of the book is to persuade orthodox economists, by abstract argumentation, that their basic assumptions are faulty.

The "classical theory," which has dominated governing and academic groups for the past hundred years, is based upon postulates, not of a general theory, but of a special case which does not happen to be at the basis of the society in which we live. This theory has been concerned only with the distribution of a given volume of employed resources between different uses, the conditions which determine their relative rewards, and the relative values of their products. Mr. Keynes' book, on the other hand, is a study of the forces which determine changes in the scale of output and employment as a whole. It includes the classical theory as a special case.

Ricardo, head of the "classical school," expressly repudiated any interest in the amount of the national dividend, as distinct from its distribution. He looked upon economics as an enquiry into the laws which determine the division of the produce of industry amongst the classes who concur in its formation. He felt no law could be laid down respecting quantity, but that a tolerably correct one could be laid down respecting proportions.

Furthermore, Ricardo held that supply creates its own demand—namely, that the whole cost of production must necessarily be spent in the aggregate on purchasing the product. Saving, according to him, amounts to the same as causing the labor and commodities thus released from supplying present consumption to be invested in the production of capital wealth from which the saver expects to derive enjoyment in the future.

Contemporary thought, according to Keynes, is still steeped in the notion that if people do not spend their money in one way they will spend it in another. This is fallacious, he says, because it supposes a nexus between decisions to abstain from present consumption and decisions to provide for future consumption.

He argues that when aggregate real income is increased, through increased employment, aggregate consumption is increased—but not so much as income. Thus there must be an amount of current investment sufficient to absorb the excess of the total output over what the community chooses to consume.

In other words, in a given situation of technique, resources and costs, income depends on the volume of employment. The relationship between the community's income and what it can be expected to spend on consumption will depend on the psychological characteristic of the community, which Mr. Keynes calls "propensity to consume." Hence consumption will depend on the level of employment. The amount of labor which employers decide to employ depends on the amount which the community is expected to spend plus the amount

which it is expected to devote to new investment. This is called "effective demand."

Then, of course, the volume of investment depends on the prevailing interest rate. The rate of interest on money, as he puts it, plays an important part in setting a limit to the level of employment, since it sets a standard to which the marginal efficiency of a capital-asset must attain if it is to be newly produced.

Mr. Keynes makes it clear that there is not one of the above factors which is not liable to change without much warning. Hence the extreme complexity of the actual course of events.

CHARLES C. CHAPMAN

THE HOLY TRINITY. By J. P. Arendzen. Sheed and Ward. \$1.75

ONCE again Father Arendzen puts his pen to paper in the form of a theological treatise on the Mystery of the Holy Trinity. While theologians will find nothing new in this volume, they will certainly appreciate the careful presentation of the material and the very important fact that it is written for the modern educated layman, and not for the theological specialist. Although we have no lack of books on this sacred subject, it is safe to say there is a dearth of them penned for the layman's consumption and presented in terms that can readily be understood by the non-theologian.

The theme is done in the author's lucid manner and treats of the positive meaning of the dogma, how it can be grasped intellectually, its foundation, history and objections brought against it. The doctrine of the Trinity is often contemptuously set aside as unthinkable simply because it cannot be pictured by the imagination nor perfectly grasped by the intellect—a sad mistake many a modern philosopher has fallen into. This little work comes at a good time, for singular distrust of human reason pervades the philosophies of the day. It seems to be the peculiar temper of the times to disparage intellectual conviction, and to seek refuge as well as guidance in some form of feeling or unique spiritual experience. If read intelligently and carefully in the quiet of one's home and not in a subway train *The Holy Trinity* will help to clear the atmosphere of the static of unbelief that clogs the ether.

THE GAUDY EMPIRE. By Alfred Neumann. Alfred A. Knopf. \$2.75

THE author of *Another Caesar* has completed in this sequel the wide canvas depicting the life, times and machinations of Napoleon III and of the group around him who all made such turbulent history in the last century. Readers must know that history, however (for so the author supposes they do, throughout), in order to read with ease; but even so there is much more portraiture of character than swiftness of narrative movement through the welter of events.

Mr. Neumann is a fine exponent of historical fiction, or perhaps, of fictional history: so well blended are both elements that it is hard for the uncritical to say which is which. Throughout one is annoyed by a spirit of severe censoriousness of attitude in the author toward his characters. He seems so glad to find cause for blame that he seems to see little, if any, good in them: a kind of particularized misanthropy. Perhaps someday will arise a champion for the good, however little it may be, in the leader of the Second Empire.

FATHER CONSTANT LIEVENS, S.J. By Lieut.-Col. Francis J. Bowen. B. Herder Book Co. \$1.25

LIEUTENANT-COLONEL Bowen claims no originality in his treatment of the "Apostle of Chota-Nagpur" in Western Bengal. Borrowing from foreign sources he presents to American readers a swift-moving, graphic sketch of a Flemish Jesuit missionary whose mass conversions (as many as 1,557 baptisms in a single day) startled the Catholic world. Burnt out with toil at 38 years of age, Father Lievens is depicted not less a man of prayer than of action. The permanence of Father Lievens' work is attested to in the final chapter adapted from the 1920 account of Father van der Schueren, S.J.

THEATRE

ANOTHER summer success has come frolicking down the theatrical lane. This time it is *Room Service*, written by John Murray and Allen Boretz, and produced and directed by George Abbott at the Cort Theatre. Added to the two spring successes already under way, *Excursion* and *Babes in Arms*, it offers us three new theatrical hits to carry us through the hot weather, as well as a dozen left-overs that will continue their successful runs.

The triumph of *Room Service* is the spectacular climax of a spectacular season. Beginning much later than usual, in October instead of in late August or early September, producers hurled an amazing number of plays at us and reaped the harvest of an amazing crop of failures. There were, of course, successes from time to time. But the failures were so swift and so catastrophic that they must have dazed even the most optimistic producer.

As usual, too, the season held its strange surprises. Many of us were sure that *Plumes in the Dust*, the play about Edgar Allan Poe, with Henry Hull doing the best acting of his life in the star role, would be a winner. Nevertheless, it perished in a few weeks. So did the play about the Alaskan farm experiment—was it called *One Hundred Are Chosen*? It does not matter now what it was called, for it died briskly to the pained surprise of many admirers, including AMERICA'S play reviewer. On the other hand, several plays which should have been promptly interred not only survived but flourished. Throughout the season new plays went on and off in impressive numbers. There were always producers and "angels" ready to back almost anything.

Then, abruptly, season and producers alike seemed to fade out and disappear. The theatrical year was drawing its last painful breaths when *Excursion* came along. The immediate success of that production was a tonic to producers with tattered manuscript-plays in their desks. Out came the script and on went the experiments. Now there is no knowing how many new plays and new failures and successes we may have before August blows its hot breath over us.

In the meantime, *Room Service* gives us a very good idea of how certain plays are produced, as the phrase goes, "on a shoestring." A would-be producer, with no money to produce but with an undying conviction that he knows all about plays—and such gentlemen are in number as the leaves in Vallombrosa—gets hold of a new play and decides to produce it. He can usually find actors and actresses in such hard luck for the time that they are willing to gamble on the play's success by rehearsing without salary—despite the ruling of the Actors' Equity heads. He rehearses his company in any vacant room he can find for the purpose, and he gives his spare time to looking for a backer.

In *Room Service* such a producer has been rehearsing his company for seven weeks. Both he and they—twenty-two in number—are at the ends of their financial strings, which were very short strings from the beginning. He has moved himself and them into a hotel whose manager he knows, and he has run up an appalling bill. But he is now on the trail of a promising backer. In a few days more the backer will hand over a check and the play will go on. *Room Service* shows us the strain of the last five days before production, and the desperate expedients producer, author and director are reduced to in order to keep themselves and the company together till the cash comes in.

A representative of the hotel company goes over the books and is appalled by the size of the producer's debt—twelve hundred dollars. The hotel manager is about to lose his job. The company is to be evicted, and producer and director each put on several suits of clothes, all they have, that they may save at least that much of

their capital. The hotel will furnish no more food pending the move-out, and players and leaders are half starved. The producer hides his company in a vacant room and puts his author to bed, supposedly with measles. The invalid cannot be evicted when he is a sick man, and his producer and director must stay to nurse him. When this device has ceased to work, owing to a heartless hotel physician's discovery that there is nothing the matter with the author, the latter stages a suicide. He has a long death struggle which deceives the authorities, but that cannot continue indefinitely. He finally "dies." The hotel people conceal the suicide as harmful to business, while the survivors hold last rites and sing hymns over the dead man to gain more time.

To the audience, which is in the secret from start to finish, all this is hilariously funny. I have rarely seen such a large, happy, receptive audience as that which followed *Room Service*. They came to roar and double up with mirth, and they roared and doubled. They did not even wait to hear the lines they laughed at. They broke into howls of mirth the moment a character began to speak. But the farce really deserves its big success. It is gorgeous foolery; it is superbly acted and directed; and there is not a vulgar word or action in it.

It is a reflection that adds much to the charm of our young summer season that its three big successes, *Excursion*, *Babes in Arms*, and *Room Service* are all as fresh and wholesome as a May breeze. Sam Levene carries off the honors as producer in *Room Service*, and Philip Loeb as a comedian is a close runner-up. There are only two women in the show. They have not much to do, but they do it well. The whole company is up on its artistic toes, very happy over the prospect of a long run—and oh, joy, every word of the play can be heard throughout the theatre!

Anne Nichols, author of *Abie's Irish Rose*, holder of the all-time record in the run of an American comedy, has seen fit to revive the old play at the Little Theatre with the aid of some members of the original cast. Eliminating all consideration of the unwisdom of Catholic-Jewish marriages, and regarding the play solely as entertainment, I never objected to it as seriously as many critics did. I thought and still think it an amusing trifle, well-written and very well acted, which for some reason hit the great American public very hard and which therefore deserved its success.

Every play-goer knows the Montague-Capulet story of the comedy—the love between the Jewish boy and the Catholic girl whose fathers are enemies and whose religion also forms a barrier to their marriage. The present production is a bit handicapped by the inevitable changes of opinion due to the passage of time. I do not mean that there is less racial amity in America than there was. What I do mean is that there are changed standards in playwriting and changed notions as to what constitutes comedy. Miss Nichols' effects are rather broadly sketched, judged by today's standards; and there are moments when her characterization seems far too exaggerated. Nevertheless, the play may have another run and add to its mighty host of admirers.

I am sorry to see Dorothy Stone in a musical comedy as bad as *Sea Legs*, written by Arthur Swanstrom and Michael Cleary and put on and briskly taken off by Albert Bannister and J. Edward Byrne at the Mansfield Theatre.

Orchids Preferred is another musical comedy we can forget without a moment's delay. It was written by Fred Herenden and optimistically produced at the Imperial Theatre by Charles Abramson. Both men must have had a severe headache the morning after the New York opening. As to *Damaged Goods* we need not even mention it.

ELIZABETH JORDAN

FILMS

I MET HIM IN PARIS. This is a bright, nonsensical romance with a tenuous plot and an abundance of hilarious situations which lacks not even snow-scenes to make it excellent hot weather entertainment. Directed by producer Wesley Ruggles, it maintains a rollicking gait which belies the age of the story. The inevitable American girl in Paris meets two gallant compatriots who proceed to turn her vacation into a triangular intrigue. She is on the point of being swept off her feet by the more aggressive of her admirers when the fellow's wife pops up and startles him into divorce proceedings. But the heroine discovers, in the meantime, that it is his best friend she has loved all the time. All of which does not sound exciting or even moderately funny, but the theme is developed by a series of novel, spontaneously amusing scenes through which runs a continuous patter of clever dialogue. Claudette Colbert has a role which is measured to her comic talents and Melvyn Douglas and Robert Young lend stout support. The photography, and especially that of the skiing sequence, is worthy of separate approval. There is a definite flavor of sophistication about the picture and it is recommended as entertainment rather for adult audiences. (*Paramount*)

WOMAN CHASES MAN. An engaging farce which degenerates, in its closing moments, into rather tiresome slapstick, this film details an epochal struggle to advance the cause of civilization by the liberal use of champagne. An unemployed usherette is hired by an inventor to induce his wealthy son to finance a new discovery. After plying the innocent with wine in the time-honored fashion, the girl feels the faint pangs of conscience and budding love but her efforts to undo the financial mischief meet with the strong opposition of the enamoured victim himself. The affair is managed with deftness and gaiety by Director William Wyler for the better part of the picture but escapes restraint in the end. The playing of Miriam Hopkins, Joel McCrea and Charles Winninger is effectively light and in key. There is a good deal of smart talk and the situations are obviously aimed at the grown-up sense of humor. Adults may find it better than fair amusement. (*United Artists*)

THE LEAGUE OF FRIGHTENED MEN. The intuitive sleuthing of Nero Wolfe is called upon to solve an absorbing mystery involving death and disappearance. When three former classmates, out of a group of ten implicated in an unfortunate hazing episode during their college days, have been murdered and a fourth spirited away, suspicion settles upon the man who had sustained a permanent injury from the campus incident. Threats and accusations fill the air and introduce the inclusive mind of detective Wolfe to the problem. That he clears it up in jig-time and uncovers an unsuspected culprit goes without saying. Walter Connolly, Eduardo Ciannelli and Irene Herve give creditable performances in a picture well equipped with suspense, mystery and a measure of comic relief. Nero Wolfe's latest case is recommended as a family puzzle. (*Columbia*)

HOTEL HAYWIRE. This comedy arises from the fact that a wife sees her husband's faults in the stars rather than in himself. More explicitly, a practical joke sends a happily married but suspicious couple into consultation with an astrologer whose advice turns out to be so much moonshine. A serious split is avoided when the faker is exposed and run out of town. Leo Carillo, as the stargazer, and Lyn Overman and Spring Byington, his clients, make a moderately amusing film of it. It is unobjectionable for the family. (*Paramount*)

THOMAS J. FITZMORRIS

EVENTS

GRATITUDE flared up during the week. . . . To externalize their deep appreciation of the fine work done by departed silkworms, five thousand Buddhist worshippers in Tokyo burned incense before huge heaps of old threads. Commentators felt a monument to the Unknown Silkworm might soon rise. . . . Kind consideration was exhibited toward elderly sewing needles. School girls in a Buddhist service put their faithful needles into bean-curd to give the tired old points a rest after a hard year. . . . In Philadelphia a lady bequeathed \$100 for the perpetual maintenance of the grave in which lies buried forever her pet dog, Cutie Boy. . . . But not all was lofty altruism. Sad, distressing phenomena appeared. . . . In New York a young kibitzer was fined ten dollars for excessive kibitzing which lead to fisticuffs. . . . Another New Yorker fell four stories, unhurt, into an ashcan. . . . An Indiana girl lost her smile in an automobile accident. She asked \$10,000 to compensate her for journeying through life without a smile. . . . The nimble adaptability of horses to modern life was illustrated. In upper New York State a horse while running away, spied a red traffic light. He stopped, waited for the green light; commenced running away again. . . . The widespread tendency of modern children to dictate to their parents was glimpsed. An eighty-eight-year-old Nebraska widow announced her engagement. Her boy volubly protested. The boy is seventy. . . . Honors, distinctions fell on fortunate heads. A New Jersey man was elected Supreme Tall Cedar of the Tall Cedars of Lebanon. . . . New forms of social service emerged. The Doghouse Club, Inc., of Cleveland, received a State charter. Its purpose is to provide clubrooms as oases for married men henpecked and harassed in their domestic circles. . . . A poignant tale of kindness exercised toward a dying man stirred wide commendation. A Negro was about to sit down on the electric chair in a Midwest jail. A soft-hearted reporter whispered in the condemned man's ear that the Cardinals had won. The Negro's eyes lighted up, joy suffused his countenance; he died happy. . . .

A latent soporific power in buttons was suspected. Unable to attract slumber, a Minneapolis man reached for a sleeping tablet, swallowed it, fell into sweet dreams. In the morning he saw the sleeping tablet on the bedside table; a button was gone. . . . Indications that English parental discipline was stiffening appeared. A London girl, aged fifteen, begins tap dancing around her apartment early in the morning, taps all days and late into the night. Her mother insisted in a juvenile court that the judge put a stop to this. The family living downstairs told His Honor they would like it stopped too. . . . The ephemeral nature of earthly treasures was clearly seen. A Pennsylvania man waited thirty-two years for an inheritance of \$70.80 from a relative's estate. One morning last week he received the long-awaited legacy and lost it in the afternoon. A Negro boy found it, bought a suit in order to celebrate his twenty-first birthday. . . .

Peace societies advocate proscribing tin soldiers, toy pistols for children; substituting toy letter-carriers, toy plumbers and other peaceful professions. This will not help much. Wars do not come because children play with tin soldiers. Wars rise because men play with tin ideas, toy morals. When boys and girls in the schools are taught the Truth in religion and philosophy, the prospect of banishing War will be much brighter. . . . A professional house wrecker recently plied his trade in his own home. Communists never do that. They are professional wreckers, but they do not ply their trade in Russia. They try to wreck other countries. Communists are actively allied with the C. I. O.

THE PARADER